

A
S E R M O N

Preached at the *694. f. 1.*
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Queen's Chappel

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St. J A M E S's,

On the 30th of *January* 17¹⁰. being the

Anniversary Day

O F T H E

M A R T Y R D O M

O F

King C H A R L E S I.

Of ever Blessed Memory.

By W I L L I A M H I G D E N, D. D.

Published by Her Majesties Special Command.

L O N D O N,

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A
SERMON

Preached at the

Queen's Chappel

AT
St. JAMES

On the 30th of January 1702 being the

Anniversary Day

OF THE
MARTYRDOM

OF
King CHARLES I.

Of ever Blessed Memory

By WILLIAM HIGDEN, D.D.

Second Edition

LONDON

Printed for J. Smith, at the York's Head in Fleet-Street.

St. LUKE CHAP. XXIII. V. 28.

*Daughters of Jerusalem, Weep not for me,
but Weep for your selves and for your
Children.*

IT having been observed, that most of the Evils of Humane Life, proceed from Irregular Passions; some Philosophers concluded, that for Men entirely to devert themselves of their Passions, would be the best Cure of those Evils. But the Maxims of that School, if they were Sincere, were not proportion'd to Humane Nature: For the Affections are, as it were, the Wings of the Soul, by the help of which it moves and acts with greater Vigour; and when they

are directed to their Proper Objects, and kept within Due Measures, are the great Instruments of Virtue: And he that loves, and hates; rejoyces in, and grieves for those Things only which he ought, and in proportion to the real Good, and Evil that is in them, is not only a much Better, but a much Wiser Man, than the Celebrated Wise Man of the Stoicks.

Of all the Passions, None, at the first view, seems to be of less use, and more hurtful to him that labours under it than Sorrow; and yet even this is necessary to Sinful and Miserable Creatures. Sorrow is absolutely necessary to us, as we are Sinful Creatures, as necessary as Repentance is: That kind of Sorrow also, which is express'd in the Text, is necessary, as we live in a World that abounds with Miseries; Compassion being placed by God and Nature in our Breasts, as a Sanctuary to

to the Miserable: It makes us feel the Calamities of our Fellow Creatures; and inclines us to relieve and assist them, if we can, and to express Compassion for them, at least, which is some sort of Comfort, when we cannot help them. The sorrow therefore that was express'd by these pious Women in the Text, Our Saviour doth not reprove, when he bids them, *Weep not for him*; but rather directs them to proportion their Sorrow to the Causes of it, to Moderate their grief for him, telling them they had much greater reasons to lament for Themselves, and for their Posterity. I shall therefore

First Inquire what those Reasons were, that might induce them to Moderate their Sorrow for our Saviour's Sufferings.

Secondly, What greater Reasons they had to Grieve for Themselves and for their Posterity.

Thirdly, I shall apply the Text to the Subject of this Day, the Sufferings of the *Royal Martyr*, and the Sin of this Nation.

And in the Last place, I shall suggest some proper Methods of Preventing those Judgments we may yet fear.

First, What were the Reasons that might Induce them to Moderate their Sorrow for our Saviour's Sufferings. For our Lord doth not absolutely forbid, much less blame their Compassion for him. It was no fault in these devout *Daughters of Jerusalem*, to shed Tears for the Divine *Jesus* in his way to Mount *Calvary*, when the Blessed Virgin was so affected with Sorrow, as She stood by the Cross, that old *Simeon* had before described it in Prophecy, by a *Sword piercing thro' her Soul*. To behold a most Excellent Person, of perfect Innocence, and exalted Piety, who had Employ'd his whole Life in doing good to the

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the Souls and Bodies of Men; condemned by an Unjust Sentence, treated with Contempt, and Cruelty, and led as a Malefactor to suffer a most painful and ignominious Death, was a Spectacle, that call'd for very tender Expressions of Compassion.

There were Reasons however, that would in some measure have alleviated their Sorrow, some of which perhaps they did not perfectly know, and others their grief might not suffer them to consider. As, *That for this End He was Born, and for this cause came He into the World to bear Witness to the Truth, and that He was now going to Seal this Testimony with his Blood, and therefore to dye in a most glorious Cause; That He was not, even at this time, destitute of help, but could have Pray'd to his Father, who would have given him more than Twelve Legions of Angels for his Rescue; but then how should the Scriptures*
have

have been fulfilled, that thus it must be?
 That as he had Power to preserve, or
 to lay down his Life; so he had Power
 to take it up again: That He was now
 going to give the greatest Demonstra-
 tion of God's Love to Mankind in the
 Redemption of the World, to deliver
 them from the worst Bondage, and to
 obtain a Conquest for them, in their
 own Nature, over Sin, Death, and Hell:

That as he permitted the Malice of
 his Enemies to prevail over him; So
 he made a voluntary Oblation of Him-
 self to suffer all that their Malice could
 inflict, even Death it self; that he
 might give his Life a Ransom for many;
and put away Sin by the Sacrifice of himself:
 That He was going to set an Exam-
 ple to his Followers, how they should
 behave themselves, when they were
 call'd to Suffer for his sake, *Who when*
He was reviled, reviled not again; when
He suffer'd, He threatned not; but commit-
ted

ted himself to Him that judgeth righteously.

Such were the Instructions, the Benefits, and the Glories of the Cross of Christ; which, together with *the joy that was set before him, made him endure the grief, and despise the shame of it*; and which if they had been attended to, would, in some degree, have Alleviated the Sorrow of these Compassionate Daughters of *Jerusalem*; especially when they were told, that they had much greater Reasons to *Weep for Themselves, and for their Children*, which is the Second thing I am to consider.

These Words may be taken in a more General, or a more Restrained sense. In a more general sense they may signify, that not only those Persons to whom they were immediately Address'd, and who were Spectators of our Saviour's Passion; but all that should hear of it, and Meditate on it, had greater Reason to Heighten
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their Contrition for their own Sins, than express their Compassion for His Sufferings. As if our Blessed Redeemer had said, Altho' I am now going to dye for you; yet employ your Sorrow on your own Sins, rather than on my Sufferings: On your Sins, which are a Greater and more Deplorable Evil, than the greatest Sufferings of the most Righteous Person, than the Death of the Son of God: On your Sins, which as they are the Cause, so are they the bitterest Ingredient of my Passion. Here you may be convinced of the Infinite Malignity of Sin, and of God's Irreconcilable Displeasure against It; that how much soever he was inclined to be reconciled to sinful Man; He would not Pardon Sin till Satisfaction was first made to his Justice; and would admit of no less Satisfaction, than the Death of his Own Son.

If

If they do these things in a green Tree, what will be done in the dry? If the Wrath of God lies so heavy upon me for Sin, and that Sin but Imputed too; How will you ever be able to endure the Punishment, the Everlasting Punishment of your Own Sins? Weep therefore for your selves; for without this Sorrow that bringeth forth Repentance, your tenderest Compassion for me will be useless, and all that I have done, and all that I have, and shall Suffer for you, will avail you nothing.

Altho' all this be true: Yet these Words of our Blessed Lord, are, without doubt, to be taken in a more Limited sense, as putting these *Daughters of Jerusalem* in mind, what great Reasons they had to Mourn for the Enormous Crime, which their Nation was about to commit in Crucifying their *Messiah*; and the dreadful Calamities

mities they would draw upon themselves by that astonishing Impiety. That for this great Sin, as He had already foretold them, *Jerusalem should be encompassed with Armies*, that the *Jews* should suffer the sorest Calamities during the Siege, should be destroy'd by the *Sword, the Pestilence, and Famine*: That *Jerusalem should be trodden down of the Gentiles, its Temple destroy'd*, and the miserable Remains of that People carried Captive into all Lands; and that that Generation should not pass away till all these things were Fullfilled. And, to give them a more terrible Idea of this Judgment, Our Saviour interweaves with it a Description of the Last and General Judgment, and makes this Particular Judgment against the *Jews*, an Image, and an Earnest of his coming to Judgment, at the End of the World.

As

As we have our Saviour's Predictions of these Calamities, Recorded in the Gospels: So we read the punctual Accomplishment of them in the *Jewish* and *Roman* Histories: Nay the Effects of that Judgment, so long since Foretold and Executed on the *Jews*, are Visible to us at this Day. Other Nations have been Conquer'd, and Transplanted too, and in some Tract of time have been Incorporated with their Conquerors, or with the People amongst whom they have been dispersed, but the *Jews* after more than 1600 Years, still continue a Distinct People among all Nations where they live. They should have Preached their *Messiah's* Gospel to all Nations; but since they would not do that, whether they will or no, they bear Testimony to the Truth of It in their Punishment. They are Living Instances of the Truth of our Saviour's Predictions against them

them, for rejecting Him; And that terrible Imprecation against Themselves, *His Blood be upon us and our Children*, (which lies so Heavy upon them after so many Ages) Shews, it was their *Messiah's* Blood, which they shed. It was in prospect of these sad Punishments, the Greatest that have been inflicted on this side Hell, for the Greatest Sin that was ever committed upon Earth (*for under the whole Heaven has it not been done, as has been done upon Jerusalem;*) it was in prospect of this Judgment, that Our most Compassionate Lord when He beheld that City Wept over it, uttering those Pathetick Words, *If thou hadst known, even thou at least in this thy Day, the things which belong unto thy Peace, but now they are hid from thine Eyes.* And it was in prospect of the same, that He Exhorted these Compassionate Daughters of *Jerusalem*, to Weep, not so much for Him,

Him, as for *Themselves*, and for *their Children*, who should survive them, and have their Share in these Calamities.

I come now in the Third place to shew, that what was said by our Blessed Saviour in my Text, with respect to Himself and the *Jews*, may, in a great measure, be justly applied to the Mournful Occasion, upon which we are this Day Assembled. For altho' the Indignities, and Cruelty, with which this Blessed King was treated by those Infamous Men, who call'd themselves his Judges, are Such as cannot be Repeated, or Thought on, even at this Distance of Time, without some Emotion of Soul; and therefore could not but raise the most Tender Passions for Him in all Good Men of that Age; nay, in all that had not put off Humanity: Yet it might have been justly said by our Ancestors Then, as
it

it may by Us now, that we have greater Reason to Mourn for our selves, and for our Posterity, than for Him.

And this will be Evident, if we consider on one side; First, the Cause for which the King Suffer'd: Secondly, His Deportment under his Sufferings: and Thirdly, the Reward he Enjoys for them; which will shew us what Reasons we have, to set bounds to our Sorrow for Him.

And then consider on the other side; First, the Guilt which the Nation contracted by this Great Sin; and Secondly, the Miseries which follow'd as the just Judgments of God upon it, or as the natural Consequences of it; Which will shew us what Greater Reasons we have to *Weep for our selves*, and for our Posterity.

First,

First, As to the Cause for which He Suffer'd: It was a Cause worthy of a Christian King, the Cause of the Church and the Monarchy.

As to the Church, the King was upon clear and undeniable Grounds throughly convinced, that the Episcopal Authority and Government was Apostolical; as appears by what He has written with His Masterly Pen in the Defence of It.

However, they still press'd him to consent to the Abolition of Episcopacy, as the Price of his Peace, whenever they Treated with Him. But after His Majesty had Sacrificed almost every thing else to the Peace of his Kingdom, the Peace of his Conscience would not suffer Him to Comply with them in This: And therefore at the lowest Ebb of his Affairs, and from One of his Last Prisons, He sends them a Message becoming so Great a King,

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and so Good a Christian. And I beg leave to Recite part of it, to shew that he Acted, and Suffer'd upon the Principles of a well inform'd Conscience, upon the Principles of the Catholick Church, and of our Own.

† As to the Abolishing of Episcopacy, the King declared He could not Consent to it, as *He was a Christian, and a King*: As a Christian, He avowed that He was satisfyed in his Judgment, that this Order was Placed in the Church by the Apostles themselves, and that ever since their Time it had continued in all Christian Churches throughout the World, until this last Century of Years: And in this Church, in all times of Change and Reformation, it had been Upheld by the Wisdom of his Ancestors, as the great Preserver of Doctrine, Discipline, and Order in the Service of God. As a King

† His Majesty's Message for Peace from the Isle of Wight, Num. 17. *Reliquiæ Sacra Carolina* 8vo. p. 126. Or, Dugdale's Short View of the Troubles, &c. p. 268.

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at his Coronation he had not only taken a Solemn Oath to Maintain this Order; but that he Himself, and his Predecessors in their Confirmations of the Great Charter, had inseparably woven the Right of the Church, into the Liberties of the rest of the Subjects.

† A little while after, in another Message from the same Place, His Majesty having first taken notice, How Unreasonable it was for the Two Houses to offer Violence to the Conscience of their Sovereign; He adds, But if they should not think fit to recede from the strictness of their Demands in these Particulars; He could with more comfort cast himself upon his Saviour's goodness to support Him under all Afflictions, how great soever that may befall him, rather than for any politick Consideration, which may seem to be a means to restore him, deprive himself of the inward Tranquillity of his Mind. This

† His Majesty's further Declaration concerning Episcopacy, *Bibliotheca Regia*, Num. 30. 19. p. 349.

This Heroick Resolution of the King to suffer any thing, rather than Consent to Abolish an Authority, which he believed to be, as it truly is, of Divine Institution; and the Great Security of the Church against Schism; puts me in mind of the Memorable saying of *Dionysius* the famous Bishop of *Alexandria*, in his Letter to *Novatian*. † That it was as Glorious to suffer Martyrdom rather than to make a Schism in the Church, as to suffer It, for refusing to offer Sacrifice to Idols. And the Memory of this Pious King, would have been Celebrated with the Praises due to a Martyr, if He had dyed (I should say, could have dyed) for this Cause, in any Age of the Primitive Church, as his Memory is now justly Celebrated in our Own.

Ἦν ἐν ἀδοξοτέρῳ ὅτι ἐνεκεν τῷ μὴ εἰδωλολατρείῃ χειρομαχῆς, ἢ ἐνεκεν, τῷ μὴ χάσῃ μαρτυρίᾳ, *Euseb. Eccl. Hist. l. 6. c. 45.*

The

The King's Cause was equally Just with respect to the Monarchy, which I shall in general summe up in a very few Words. After the most gracious Concessions and Condescensions that He made, (greater than ever had been made by any, if not all his Predecessors) He suffer'd upon this Point; because He would not Deliver into their Hands, and Devest the Crown for ever, of the Legal, Undoubted and Essential Power and Rights of the Monarchy, particularly the Authority of the Sword; which is, in effect, the Sovereignty it self: St. Paul speaking of the Sovereign saith, *He bears not the Sword in vain*; but He would have been a Sovereign in vain, had the Authority of the Sword been lodged in Another Hand.

2dly, As his Majesty's Cause was every way Justifiable; so was his Deportment under his Sufferings, Worthy of such

such a Cause. I shall not attempt the Character of this Excellent Prince, which would be to describe the Life of a Saint; and the Death of a Martyr. I shall only Observe that he passed thro' his Sufferings in such a manner, as was much for the Honour of our Holy Religion; with the Greatest Piety towards God, and the Greatest Charity towards Men.

The Love of God above all Things, and the Fear of Him Only (*for perfect Love casts out the fear of every thing else*) a lively Faith in his Promises, and an Entire Resignation to his Will, make up the true Principle of a Christians Life. This was the Principle of this King's Conduct. This was the Centre upon which his Righteous Soul Rested Immoveable, amidst all the Storms that beat upon Him : And therefore not the Recovery of his Liberty, nor the Preservation of his Crown,

Crown, nor of his Life, could tempt Him to Remove his Integrity from Him, and fall from his Hope in God.

When some hear Christians, that are in a lower Sphere, speaking of the things of the World, with a less value for them, than they themselves have; They are apt to suspect it is, because they do not Understand them, or cannot Attain them. But here they may Behold a Mighty Prince, who possess'd the greatest Goods that are given to the Sons of Men, and knew the full Value of them; taking his Measures of Happiness, or Unhappiness; not from the Goods or Evils of this Short Life; but from the Glories, or Miseries, that await us in Eternity.

It is this Faith joyn'd with the Sincere Love and Fear of God that forms the Spirit of Martyrdom. It was this Inspired this Royal Martyr, as it has the Noble Army of Martyrs in all

all Ages with Christian Magnanimity and Invincible Patience, when they were stoned, were sawn asunder, were tempted, were slain with the Sword, not accepting deliverance, that they might obtain a better Resurrection.

As He was a Shining Example of Piety towards God; so was He likewise of the greatest Charity towards Men. The Text represents our Saviour, in his Passage to his Crucifixion, forgetting, as it were, his Own Sufferings; and expressing his Compassion for the Calamities, that were coming on the Jews. This Disinterested Charity of our Lord, was Imitated by this Great Servant of his in his Last Moments; when He express'd a greater Concern for the Church, his Kingdoms, and People than for his Own Condition. And as the King of Mar-

tyrs (as St. *|| Austin* styles our Saviour) hanging on the Cross, pray'd for His Enemies; and St. Stephen the first Martyr of his Church amidst a Shower of Stones: So our Martyr'd Sovereign on the Scaffold with admirable Meekness, in the same Words pray'd for his Murderers, *Lord lay not this Sin to their Charge.* † And what the same Father says of St. Stephen may be justly apply'd to Him, *How is it possible that He should not be There, Where He is whom he followed, Where He is whom he imitated? He Triumphed and is Crowned.* Which leads me to the Reward of his Sufferings. As 'tis Evident from the Holy Scriptures, that there are Different Degrees of Rewards in Heaven: So Pious Antiquity has always

|| De Sancto Stephano Sermo 1.

† Quomodo non posset ibi iste esse, ubi erat, quem seculus est, ubi erat, quem imitatus est? Triumphavit Coronatus est. In Eodem festo Sermo 3.

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believed

believed that Martyrs are Entitled to Greater Degrees of Glory. St. Paul speaking of the Sufferings of Christians, for the sake of Christ, says, *Our slight Affliction, which is but for a moment, worketh for us a more Exceeding and Eternal weight of Glory.*

Every Calumny with which his Innocence was Traded; Every Indignity and Violence which was offer'd to his Sacred Person; Every Temptation with which his Upright Soul was Affaulted in this Long Conflict: As they proved Occasions to him of Exercising Greater Degrees of Patience; of giving Repeated and Higher Instances of the Sincerity of his Love and Obedience to God, and of the Constancy of his Faith in Him: So have they added to the Lustre of his Celestial Crown.

The Days on which Martyrs Suffer'd, were in the Primitive Church stiled
their

their Birth-days and many of the
 Festivals of our Church are Observ'd
 as the Anniversaries of the Martyr-
 dom of those Saints, whom we Com-
 memorate; with an Eve, or a Vigil
 only, in Memory of the *Tribulations*
through which they Entred into the King-
dom of Heaven. And so Great were
 the Triumphs of God's Grace in the
 Sufferings of King *Charles the First* of
 Immortal Memory: so much were
 they for the Honour of that Faith of
 which He was a Religious Defender;
 and of that Church of which he Lived
 the Greatest Ornament, and for which
 He Fell at last a Sacrifice; that This
 Anniversary of his Martyrdom might
 have been Celebrated in the same
 manner, had he Fall'n by the Hands
 of Foreigners, and Profess'd Infidels.
 But this Nation being, one way or
 other, too deep in the Guilt of his
 Sufferings; the Wisdom of the Legi-
 flature

flature has justly Appointed it to be Observed as a Day of Fasting and Humiliation: Which brings me to the Cause we have to Weep for Our selves, rather than for Him, upon the Account of the Hainousness of the Sin which was this Day committed; and the sad Consequences of It.

As for the Sin, It was the most Barbarous Murder of a most Excellent King. For if we consider his Innocence and Goodness as a Man; his Piety, and Charity as a Christian; his Justice, and Clemency as a Governor; together with the Supreme Authority, with which He was Invested as a King, which render'd his Person Sacred and Inviolable, and Himself Unaccountable to any Humane Tribunal, had He been, what they Endeavour'd to Represent him: If we consider Him put to Death, against
all

all Laws, Humane and Divine, by his Unnatural Subjects, under Hypocritical Pretences to Religion and Justice; but in truth for his Exalted Piety and Unshaken Virtue; because He would not Destroy that Authority which Christ hath Establish'd in his Church; and Deliver the Power of the Monarchy into their Hands. If we take this Complicated Crime, which Began in Rebellion, and Ended in Regicide, with all its Aggravating Circumstances, which I have neither time nor, inclination to Represent in their Horrour: If we do, I say, consider all these things, we may, I think, truly affirm, that, except One that infinitely Exceeded it, None else was ever Parallel to this Execrable Fact.

It is no wonder, that so Enormous a Crime drew such a Train of Calamities after It. Those, who had joyn'd their Unlawful Arms to Wrest the
Legal

Legal and Undoubted Power of the Monarchy out of the King's Hands, found, when it was too late, that Princes are, what they are stiled in Scripture, *Shields of the Earth*; and that That Power, which was the Safeguard and Defence of the Subjects, whilst it was Lodged in the Crown, became a Rod of Iron in the Hands of their Fellow-Subjects.

One Reason, among many others, for which this Nursing Father of the Church declared he could not consent to the Abolition of Episcopacy, was, because it was the Great *Preserver of the Christian Doctrine*. And no sooner was this Apostolical Government Oppress'd, but the Apostolical Faith lay Exposed; and swarms of Sects of Monstrous Names, and more Monstrous Tenets, like Locusts Overspread our Land.

But

But instead of Recounting the
 Manifold Evils which came upon this
 Nation, as the Visible Consequences
 of this Sin, or the just Judgments of
 God for it (most of which are but too
 well known;) Let us, in the last place
 apply our selves to the proper Methods
 of Preventing those Judgments, which
 we may yet fear.

And first, since by the Words of
 our Saviour in the Text, as well as
 by the Sanction annex'd to the second
 Commandment it appears, that Po-
 sterity doth sometimes suffer for the
 Iniquities of their Fathers; we have
 greater reason to apprehend such a
 Visitation of the Divine Justice for
 National Sins; because, altho' One Ge-
 neration goes, and another comes, yet the
 Community is in some sense Immor-
 tal, and tho' not Personally, is Poli-
 tically the Same; and because Nations,
 or Communities, as such, are punish-
 able

able only in This, and not punishable in the next Life; where all Mankind will be Divided but into Two Societies. The One of the Blessed in Heaven, and the Other of the Accursed in Hell. And therefore, in compliance with the Religious Design of the Observation of this Day, let us with Prayer and Fasting humble our Souls before God, for the Execrable Crime that was committed on It; for the Unnatural Rebellion that led to It; and for all the other Sins of this Nation, that provoked God to suffer these Merciless and Inhumane Men to Shed This Innocent and Royal Blood: And let us beseech God to Accept of our Humiliations and Prayers thro' the Blood of his Son. We see the Guilt of their *Messiah's* Blood, after so many Ages, lies still Heavy upon the *Jews*; because their Infidelity will not suffer them to Qualify

Qualify themselves to receive the Remission of their Sins, which that Blood hath Purchased for them. Let us therefore with True Contrition, and a Lively Faith take Sanctuary in that Great Atonement, and beseech God that the Blood of his Son, which is *a full sufficient Sacrifice, Oblation and Satisfaction, for the Sins of the whole World,* may be accepted for the Expiation of this Great Crime, so as it never may be Visited on Us, or our Posterity.

And as we Express our Sorrow for it in our Devotions to God: So let us Declare our Abhorrence of it to Men. And we cannot do it in more Proper Words, than those which the Supreme Authority of the Kingdom has made use of, in the Act which Enjoyns this Anniversary Fast, and which Words are a Standing National Act of Detestation of It. *We do, say they, Renounce,*
E Abo-

Abominate, and Protest against that Impious Fact, the Execrable Murther, and most Unparalled Treason committed against the Sacred Person and Life of our Late Sovereign King Charles the First, and all Proceedings Tending thereunto.

And therefore, secondly, Let us Guard against all Approaches to this Sin; all Dangerous Tenets, that Threaten the Thrones of Princes, and the Peace of Societies. We that are the Ministers of Religion have a Strict Apostolical Charge to put Men in mind to be Subject to Principalities and Powers, to obey Magistrates: But not One Command, One Example, or any Allowance given us thro' the whole Book of God, to put Subjects in mind to Arm against Them.

Thirdly, Since by the Example of the Text we see, that the Son of God Himself; and by the Example of this Day,

Day, that One of the Highest and Best of the Sons of Men, were Permitted by God to drink so deep of the Cup of Affliction, let *us not faint in the Day of Adversity.* But of what kind soever our Afflictions are, or may be, let it be our chief care to Tread in the same Steps; Animated by the Love of God, Restrained by his Fear, and Supported by Faith in Him, with a chearful Resignation to the Will of God, and the greatest Meekness and Charity to Men; and then whatsoever our Lot is, and whatsoever the Issue of it may be, we shall be Safe in This Life, and Blessed in the Next.

Lastly, Let us Praise and Adore the Goodness of God, that after those sad Years of Anarchy and Confusion, He Restored the Church and the Monarchy: And has Blest us
with

with a Monarch, who, with the Martyr's Throne, Inherits his Unalterable Affection to the Church. May She Enjoy that Blessing, which God thought fit to deny to Him, a Long and a Happy Reign over an Obedient People, and may She Late, for the Good of this Church and Nation very Late, Exchange Her Temporal for an Eternal Crown.

Which God of his Infinite Mercy Grant through Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty, and Dominion, both now and for ever. Amen.

FINIS.

